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middle of the sixth century A. D., and many of its underlying ideas and beliefs survived in Christianity.

Dr Budge insists that the Egyptian cult was not polytheistic, but that the Egyptians throughout their long history and the various changes and transformations of their religious conceptions held fast to a belief in the existence of one great God, almighty and eternal, creator and maintainer of the universe, of whom the other gods were mere emanations and, as it were, deputies for the management of the affairs of the world (I, xxiii, 348 *seqq.*). But considering the texts quoted in corroboration of this thesis it would seem safer to say that they contain a strain of monotheistic sentiment, a pantheistic conception which in a vague way affirms the unity of the divine—a conception which arises in every nation at a certain stage of civilization and political organization. It is well known that the one bold attempt to introduce a pure, though somewhat crudely materialistic, monotheism, namely the worship of the Sun-god as manifested in the solar disk, which was made in the thirteenth century by Amenophis IV, ended disastrously.

Space will not permit even the naming of the topics which are discussed in these volumes. A few may be mentioned at random to give an idea of the wealth of material which they contain, not only for the student of the Egyptian religion and of comparative religion, but also for the anthropologist and folk-lorist: Osiris and cannibalism; Osiris and human sacrifice and funeral murders; Osiris and dancing; magic; fetishism; spitting as a religious act; the African doctrine of last things; pottery made by hand; marriage; purification after birth; circumcision; twins; finger nails; the tortoise.

Many of the Egyptian texts quoted are here translated for the first time. For the parallels from African lore the author has drawn upon his own observations while traveling in Africa and the accounts of numerous explorers, travelers, and missionaries. The large number of finely executed illustrations, some in colors, present, as it were, a kaleidoscopic view of the Egyptian pantheon, of the development of the Egyptian temple and tomb, of the weird funerary rites and ceremonies and the experience of the deceased in the Amentu or nether world. An excellent, full index renders the use of the volumes for reference a pleasure.

I. M. CASANOWICZ.

*The Encyclopedia Britannica.* Cambridge University Press. Eleventh Edition, 1911. Vols. I-XXVIII.

In nearly every branch of human learning the new edition of the *Encyclopedia Britannica* has received a hearty welcome; and anthro-

pology should also acknowledge its indebtedness. Indeed, it is doubtful if the superiority of the new edition over the older ones can be so much appreciated by the student of any other department of science. Even the articles on topics not usually thought of as part of this science are so treated in regard to early forms, development, survivals, and comparative cultural value, as to well reward reading by the student of anthropology in its broader aspects. Even such unpromising subjects as "Asceticism" and "Beards" have this virtue. The work in its entirety is doubtless the best testimony to the development, and the present scientific and cultural value of a subject about which the cautious outside world has been and to some extent still remains—and not without reason—sceptical.

The article on "Anthropology" is by Dr Tylor. If anyone rivals this master in the treatment of his subject it is Mr Reade in the article on "Archeology," devoted wholly to prehistoric archeology. Only those who are acquainted with the *Guides to the British Museum* would believe it possible to write so excellently and discriminatingly as Mr Reade does.

The weakest part of the work—we write, of course, from the standpoint of the anthropologist—is its ethnology. There is no lengthy article dealing with the classification or the racial distribution of man. Of the individual tribes only the more important are given under the tribal name. For example, a few lines are found under the title "Micmac" (southeastern Canada) but their neighbors, the Maliseet, are not mentioned. Perhaps most disappointing of all is the article on "America (North)" which, however excellent it may be, does not do justice either to the theme or to the space. Less satisfactory—because of its brevity—is the article on the distribution of races in Asia (see "Asia"). As to "Africa," our sole regret is that Mr Joyce did not have more space allotted him. We hope to hear further from him on a field which he seems to have made peculiarly his own. The list of tribes which he gives is most valuable, and as much may be said for his article on "Bantu Languages." (In general, however, languages and linguistic stocks have not received their due.)

Each geographical or political division has a section devoted to the ethnography of that area. Most of the more important ones are written by ethnologists of repute. This is not always the case, however, and occasionally the writer shows his poor grasp of that portion of his subject. The writer of the article on "Australia," who tells us that "the tribal organization of the Australians was based on that of the family," is surely not quoting from standard works on that continent, although he

has undoubtedly consulted them. Perhaps the most common fault is to attribute to an entire continent or large ethnographical area, types or characteristics which are found only in limited areas. This is likely to leave a very wrong impression upon the reader not familiar with the given territory and not trained in ethnological discrimination. To cite but one of the many cases in point: "Among the North American Indians ecstatic fasting is regularly practised. A faster writes down his visions and revelations for a whole season. They are then examined by the elders of the tribe, and if events have verified them, he is recognized as a supernaturally gifted being, and rewarded with the chieftancy." ("Asceticism," by Conybeare.) Now, as a matter of fact, you might exhaust the literature on a great many North American tribes before you would find confirmation of this writer's assertion; and it is not unfair to say that the statement is as true and a bit more definite, if in place of "North American Indians," were inserted "the Americans north of the equator." One can not too much deplore the use of these general and false rather than specific and true assertions.

In physical anthropology we have an article on "Primates" excellently illustrated and condensed, but little on the much needed topic of comparative anatomy. An admirable account of "Albinism" is given and in the articles on "Dog" and "Wolf," as well as in numerous others, there is much of interest and profit if not for the physical at least for the cultural anthropologist. Technology receives but scant and imperfect treatment in regard to the simpler forms, and seldom have these topics been assigned to anthropologists.

The articles that fall within the scope of social anthropology have been dealt with in various, and sometimes almost contrasting, ways. In the articles on "Animism" and "Taboo" (both by N. W. Thomas) for example, there is, in the main, merely a convenient arrangement and subdivision of the facts with a selection of those that seem most important. Other topics, such as "Ritual" and "Religion—Primitive" (both by R. R. Marett), are treated in quite a different manner. In the latter the attempt is rather to interpret, criticise, and explicitly or implicitly to put the emphasis upon *method*. Some of these show a keen, penetrating insight and express in a sentence some idea that most writers could elucidate only in a paragraph. Perhaps the essential characteristic of primitive peoples has never been so well expressed as in the phrase: "Savagery—the stage of petty groups pursuing a self-centered life of inveterate custom, in an isolation almost as complete as if they were marooned on separate atolls of the ocean." (See "Religion.")

Again we read "primitive religions are like so many similar heads on a string, to wit, the common conditions of soul and society that make, say, totemism, or taboo, very much the same thing all the savage world over, when we seek to penetrate to its essence" (ibid.). Even so; in this day of ready-made generalizations and rapid "Evolutions" we need the caution: "The fact is that comparative religion must be content to regard all its classifications alike as pieces of mere scaffolding serving temporary purposes of construction" (see "Ritual").

On almost every phase of anthropology the student will get much help from the Encyclopedia. At the end of each article is a bibliography of a few books bearing on the topic, and these have, almost without exception, been selected with great care. Perhaps not the least part of its usefulness will be the information it gives on numberless topics germane to that part of anthropology in which the student is immediately interested. For example, if your field reporter fails to give desired details about the fauna, flora, or topography of the country about whose inhabitants he is writing, seek in the *Encyclopedia Britannica* and ye shall find.

W. D. WALLIS.

*The Idea of God in Early Religions.* By F. B. JEVONS. (The Cambridge Manuals of Science and Literature.) Cambridge University Press, 1910. Pages x, 170. (Price 1 shilling.)

This is a comprehensive survey of almost every phase of "early religions," from the influences of social environment, the theories of animism, fetishism, magic and the magico-religious, through mythology, ritual, sacrifice, prayer, communion, to such conceptions as the idea and being of God. No one should hope to treat religion at once so broadly and so tersely. The work gives one the feeling that the author has not done justice to any of his topics rather than that such a hasty review enables one to see these various aspects in their organic relations.

Aside from this, the vagueness of the treatment will always be an objection to the immediate or permanent value of the book. The author does not hint at what he means by "God"—whether personified or not—by "idea of God"—whether conscious reflection—or by "early religions." The latter seems to include anything from the Australian and "the jungle-dweller of Chata Nagpur"—a favorite of the author—to Socrates and David. Hence we are always left in doubt as to what tribe or people is meant when a generalization as to religious condition or advance is made. As, for example, on page 30, where he says: "As